DOCUMENT RESUME

ED 151 134 RC 010 397

TITLE Ford Foundation Assistance to Native Americans.
INSTITUTION Ford Foundation, New York, N.Y.
PUB DATE Dec 77
NOTE 23p.

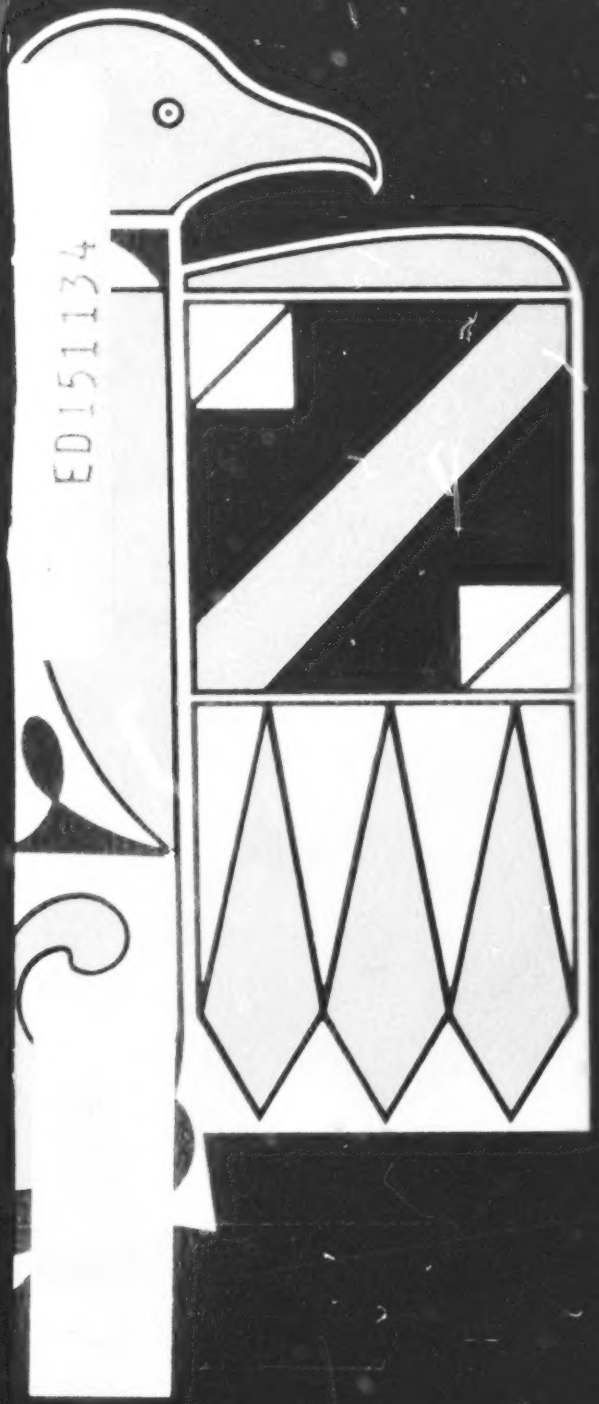
EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS Alaska Natives; *American Indians; *Community Development; Cultural Awareness; *Economic Development; *Educational Opportunities; *Foundation Programs; Higher Education; Incentive Grants; Legal Aid Projects; Nonprofit Organizations; *Private Financial Support; School Planning
IDENTIFIERS *Ford Foundation; Native Americans

ABSTRACT

During the past decade the Ford Foundation has assisted American Indians to improve their educational opportunities, assert their legal rights, and preserve their traditional culture and way of life. The Foundation has funded various efforts in the areas of school planning and finance, leadership development, undergraduate and graduate fellowships, establishment of Indian colleges, legal challenges, economic and community development, communications, and culture. Among the numerous Foundation-supported programs have been the Leadership Development Program which has given promising young Native American teachers and community workers from rural areas opportunities for innovative and advanced training; programs to help talented young Indians serve as links between their own culture and the larger society by assuming leadership positions in school systems and community agencies; an Upper Division Scholarship Program to help talented graduates of community colleges go on for bachelor's degrees at four-year colleges and universities; a one-year advanced study fellowship to faculty members with some graduate work who want to study full-time for their doctorates; a doctoral fellowship program designed for students entering graduate school and planning careers in higher education; the Native American Rights Fund, a nonprofit legal organization which has helped Indians throughout the country launch a comprehensive litigation campaign to secure and protect their rights. Appended is a listing of Ford Foundation grants concerning Native Americans. (NQ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED151134



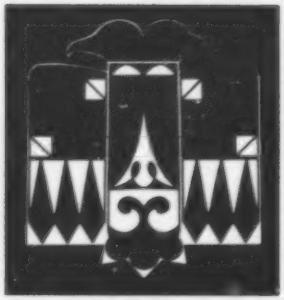
Ford Foundation Assistance to Native Americans

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

One of a series of reports on activities supported by the Ford Foundation. A complete list of Foundation publications may be obtained from the Ford Foundation, Office of Reports, 320 East 43 Street, New York, N.Y. 10017.

December 1977

Library of Congress Catalog Card Number 77-93576



Ford Foundation Assistance to Native Americans

Educational Opportunities 4
- School Planning and Finance 4
- Leadership Development 5
- Undergraduate and Graduate Fellowships 7
- Indian Colleges 7
- Native American Scholarship 9

Legal Challenges 9

Economic and Community Development 10
- Business Ventures 10
- Alaska Native Foundation 12

Communications and Culture 14

Appendix–List of Grants 16

A Navajo boy on a reservation near Chinle, Arizona. During the past ten years the Ford Foundation has assisted a variety of efforts by American Indians to improve their educational opportunities, assert their legal rights, and preserve their traditional culture and way of life.

The Indians had their families with them. No cry, no sob, was heard among the assembled crowd; all was silent. Their calamities were of ancient date, and they knew them to be irremediable.

—Alexis de Tocqueville

When the first European settlers arrived, some five million Indians inhabited North America. By the time "the West was won," around the 1890s, only 250,000 survived. Of these, the majority had been relegated to reservations located mainly in North and South Dakota, Arizona, Oklahoma, and New Mexico.

Although these Indians were generally poor, many of their reservations were, and still are, rich in undeveloped resources such as water, oil, timber, and fish. As a result, Indians have been exploited by local authorities and outsiders over the years; they have also been subjected to physical violence, as well as the full range of discrimination suffered by other minorities (in jobs, schools, and housing, for example).

Of the 850,000 American Indians (including some 53,000 Alaskan Natives) in the United States today, 60 per cent still live on reservations. With a birth rate twice the national average, they are the fastest growing and most seriously disadvantaged minority group in this country. According to the latest U.S. Census, 90 per cent live in substandard housing and 40 per cent are unemployed. The average per capita income on large reservations is $974, well below the national poverty line. The high school dropout rate averages 53 per cent. In addition, Indians suffer the highest incidence of alcoholism, tuberculosis, and suicide of any ethnic group.

These problems arise in part from the unique history and status of Native Americans. Indians have dual status as citizens of this country and as members of tribal nations subject to special treaty agreements with the United States.

They are the only group for whom Congress has legislated policy. For example, under the General Allotment Act of 1887 (the Dawes Act), reservations were divided into small plots of land and reallocated to individual Indian families; the surplus land was sold to non-Indians. This attempt to convert Indians to the concept of private ownership failed dismally. Deprived of their own communal traditions, unskilled in European farming methods, and exploited by land speculators under this program, the Indians lost 98 million acres of the 138 million they originally possessed.

As recently as 1950, the federal government adopted a "termination" policy, under which federal supervision of Indian tribes was terminated and Indians were encouraged to migrate to selected relocation centers in large cities. Instead of solving the Indian problem, however, termination aggravated it. Indians relocated far from their tribes and, unprepared for urban living, experienced even greater poverty and alienation.

The underlying notion in these, and more sympathetic, policies has generally been that assimilation into the majority culture was the most desirable goal and that Indians would be better off once they adopted the white man's culture, language, religion and economic systems. Historically, this type of cultural coercion has rarely

succeeded. True assimilation seems to occur naturally over a long period of time only when a group is free to select certain positive values from a new culture and to retain the strengths of its own traditions.

In the last decade, Indians have been joining together in regional and national organizations to improve educational and economic opportunities; to obtain full legal rights; and to generate more knowledge about Indian history, cultural heritage, and current problems. To assist these efforts, the Ford Foundation has granted some $17 million in the last twelve years.

Educational Opportunities

Although Indians share many of the educational problems faced by other minorities, their cultural heritage, reservation life, and unique relation to the U.S. government set them apart.

Since 1884 the federal government has maintained a separate school system for Indians. Administered by the Bureau of Indian Affairs (BIA), the system consists of day schools and boarding schools, both on and off the reservations. These facilities are supplemented by mission schools scattered throughout Indian territory. Until recently, all classroom instruction was in English, although there are at least 300 distinct spoken or written Indian languages. Moreover, school principals and teachers were usually non-Indians. The education offered to Indian children under this system had little relation to their daily lives and did not prepare even the 47 per cent who finished high school to go to college or to qualify for profitable jobs.

Today 79 per cent of Indian children are enrolled in local public schools,* but their educational needs are far from fulfilled. Their achievement level is two to three years behind white children and tends to decline the longer they stay in school; their educational self-image is lower than any other group; their high school dropout rate is double the national average. The number of Native Americans who manage to enter college and graduate school remains low.

The Foundation-assisted programs in education have been aimed at helping Native Americans

- –participate in school planning;
- –take full advantage of federal and state funds available to them;
- –improve the relevance of educational programs (including instruction in Indian languages);
- –increase the supply of Indian teachers and other professionals.

School Planning and Finance. In recent years Native Americans and other minorities have been working to reform inequitable school financing. This includes efforts to revise school funding systems that discriminate against children living in poor school districts with low tax revenues and to assure that federal programs designed to help disadvantaged groups are properly used. The Foundation has funded a number of programs aimed at helping Native Americans develop the skills necessary to participate in school planning and to negotiate directly with state and federal agencies responsible for their welfare.

Indian Education Training, Inc. (IETI), a New Mexico-based organization, provides training and technical assistance to tribes, communities, and organizations on local, state, and national levels. In addition, it encourages Indians to deal first-hand with local school boards, governmental agencies, and other organizations.

For example, IETI has conducted more than 140 training sessions in seventeen states to familiarize Indian parents with the Johnson-O'Malley Act (JOM) of 1934

*Current estimates of Indian school attendance are: 79 per cent in local public schools, 15 per cent in reservation schools operated by the BIA, 2 per cent in mission or private schools, and 4 per cent not in school at all.

and the Indian Education Act of 1972. These laws provide special funds for public schools with sizable Indian enrollments and for out-of-school, adult education, and teacher-training programs. Yet school boards, frustrating the intent of the acts, often melt these funds into their overall budgets or substitute them for what the schools had been spending on Indian students. In addition to suggesting comprehensive reforms of the JOM regulations, IETI, which has received $1 million from the Foundation since 1970, analyzes school budgets to ensure that Indian education funds are properly allocated, designs special education programs for Indian children, and provides information at the request of congressional subcommittees on Indian education.

Alaskan Natives, spared from wars and BIA domination because of their remote location, are actively participating in the educational and economic development of the state. The majority of Alaska's 53,000 Indians, Eskimos, and Aleuts (20 per cent of the total population) live in 178 widely scattered, isolated villages and speak some twenty languages including English. The foundation-supported Center for Northern Education at the University of Alaska seeks to involve villagers in educational planning, to introduce more bilingual education (previously hindered by a lack of skilled bilingual personnel), and to improve understanding of native culture in predominantly white urban schools. Working with a cross section of native leaders, the center provides policy analyses for legislators and government agencies, develops bilingual and cross-cultural education programs, works to increase native access to state high schools and colleges, and sponsors conferences and forums in which villagers can offer their ideas about how to improve education.

The center's research reports play an important role in educational policymaking. One report, *A Long Way from Home,* documented the negative effects of sending rural high school students to out-of-state boarding schools and was instrumental in the state's decision to develop new secondary education programs for villagers. Other research includes a study of public school decentralization aimed at permitting native boards to run their own schools and a major inquiry into Alaska's school finance system.

Much of the center's work builds on previous Foundation support for a six-year Alaska Rural School Project begun in 1965. The project recruited and trained over 200 teachers to work in village schools throughout the region.

Leadership Development. The Foundation has supported a number of programs to help talented young Indians serve as links between their own culture and the larger society by assuming leadership positions in school systems and in community agencies. For example, fifty-six Native Americans have participated in the Foundation's national Leadership Development Program, which give promising young teachers and community workers from rural areas opportunities for innovative and advanced training.*

Leadership training is individually planned and usually combines travel, study, and internships with a variety of public agencies. In one instance, a Passamaquoddy teacher from Maine spent a year traveling to Indian reservations to study new teaching methods and to improve his bilingual skills. When he returned to his former school, he became the director of a special bilingual program. However, because few high-level educational positions were open to American Indians in the early 1970s, the majority of successful Indian participants took jobs in other fields where their training could have an impact. These included urban relocation centers, tribal housing councils, and national social action organizations.

*Established in 1967 the program has enabled a total of 536 men and women from rural areas in thirty-four states and Canada to receive one-year fellowships of up to $15,000 each.

The campus of Navajo Community College in Arizona. The large building in the background is the college's cultural center. Patterned after the hogan, the traditional Navajo dwelling, it is eight-sided and faces east to greet the rising sun, which Navajos call the return of the Holy One.

The Indian Self-Determination and Education Assistance Act of 1974 authorized the federal government to contract with Indian tribes to operate programs now run by the BIA. Because this legislation created new demands for local Indian leadership, the Foundation granted $300,000 to the National Indian Training and Research Center in Phoenix for a series of fellowships for Indians who want to work in schools and educational agencies on or near reservations. Participants receive on-the-job training in agencies and in schools that serve Indian children, as well as special assignments to work with Indian communities on their educational problems. In order to ensure good jobs after the fellowship period, the program requires prior sponsorship by a prospective employer.

Another Foundation-supported internship program was offered by the Rough Rock Demonstration School (DINE, Inc.), which is governed by an elected board of Navajos on a reservation near Chinle, Arizona. There, Navajos and other Indians were trained to introduce the school's bilingual/bicultural education model to other reservations.

Undergraduate and Graduate Fellowships. It is estimated that American Indians, the most underrepresented minority group in higher education, comprise anywhere from 0.2 to .5 per cent of total college enrollments. On the graduate level, they receive only 0.5 per cent of all doctorates awarded.

During the last fourteen years, and particularly since 1971, the Foundation has intensified efforts to help expand educational opportunities for members of four minority groups—blacks, Native Americans, Mexican Americans, and Puerto Ricans. By 1981, some $50 million will have been spent on a series of individual award programs to increase minority participation in higher education.

An Upper Division Scholarship Program, set up in 1970, helped talented graduates of community colleges go on for bachelor's degrees at four-year colleges and universities. When the program ended in 1975, a total of $9.9 million had been awarded. Some 137 Native Americans received scholarships providing up to 80 per cent of the total cost of their last two years of college; to date, roughly half of this group has graduated, one-third has withdrawn, and the rest are still enrolled or are about to graduate. One measure of the program's success was the General Electric Company's decision in 1974 to grant $100,000 to the College Entrance Examination Board (which administered the program for the Foundation) to establish an engineering scholarship program patterned directly on the upper division model.

On the graduate level, two types of assistance have been available. In the first type, established in 1967, the Foundation offered one-year advanced study fellowships to faculty members who had completed some graduate work and wanted to study full-time for their doctorates. The program included Native Americans as well as other minority groups. In the second type, created in 1969, a doctoral fellowship program was designed for students who were entering graduate school and planning careers in higher education. The two programs were consolidated in 1972, and are currently administered by the Educational Testing Service and the Council of Southern Universities. Winners of each competition receive about $5,000 a year for up to five years of full-time study. Funds cover full tuition and fees, books and supplies, and a monthly living stipend. Due to end in 1981, the program has thus far granted awards totaling $2.8 million to 129 Native Americans. Recipients now serve on the faculties of such institutions as the University of California (Los Angeles) and Dartmouth College.

Indian Colleges. Faced with a lack of funds, English language difficulties, low achievement scores, and geographic and cultural isolation, many young American Indians often do not qualify for, or wish to remain in,

A Lummi Indian fishing in Bellington Bay in Washington State. Using modern technology and traditional skills, the Lummis have built a salmon and oyster industry that has become a model of economic development for other tribes. Protection of fishing rights is among the objectives in Indian legal activities undertaken by some Foundation-supported organizations.

traditional colleges. As a consequence, several tribes have started their own colleges. Aimed at serving the special needs of Indian students, these institutions offer a wide range of courses and counseling services to several age groups, prepare students for high school equivalency diplomas, and teach Native American history and culture. There are now sixteen postsecondary learning centers on or near reservations, ranging in size from Navajo Community College in Arizona with 900 students, to Fort Berthold Community College in North Dakota with about twenty-five students. Over the years, the Foundation has granted some $1.2 million to support a variety of research and training projects at Navajo Community College. Two colleges owned and operated by Sioux Indians on adjoining reservations in South Dakota—Oglala Sioux Community College and Sinte Gleska College—have each received $78,450 to establish central libraries and to improve services to their branch campuses. Bacone College in Oklahoma, one of the oldest colleges in the country devoted to American Indians, was granted $100,000 to help strengthen its administrative and fund-raising capacities.

Encouraged by the Indian Self-Determination and Education Assistance Act, other tribal groups also are planning to establish community colleges. In their struggle for academic and financial survival, both new and existing Indian colleges need help with budgeting, academic planning, achieving accreditation, and staffing. In 1973 the Foundation helped establish an American Indian Higher Education Consortium to work cooperatively on such problems. In addition, the Western Interstate Commission for Higher Education, whose office for planning and resources in minority education (PRIME) helps colleges and universities meet the needs of minority students, was recently granted $125,000 to provide technical assistance to twelve American Indian community colleges. The commission also is preparing a discussion paper for a regional network of Indian colleges and encouraging land-grant institutions and existing Indian colleges to help the new colleges get started.

Native American Scholarship. The Foundation has supported several programs to increase scholarly research and publication on Native Americans and their place in American history. For example, between 1970 and 1973 a series of Ethnic Studies Dissertation Awards totaling $1.1 million were given to 200 graduate students (regardless of ethnic origin) who had chosen to write about some aspect of the history or culture of five minority groups: blacks, Mexican Americans, Asian Americans, Native Americans, and Puerto Ricans. Among other subjects, dissertation topics on Native Americans included studies of the changing role of the Indian in American politics, the status of women in the Alaskan Tlingit tribe, and the patterns of philanthropy toward Indians between 1922 and 1937.

Legal Challenges

The civil rights struggles of the 1960s had little impact on Native Americans, because their major grievances stem primarily from violations of federal trusts. Laws affecting Indians are based on a trust relationship that is set forth in treaties guaranteeing Indians reservations of land in exchange for land ceded by them to the United States. Included in the agreements are exclusive hunting and fishing rights on these reservations, exemption from taxation and state authority, and the implication that these rights would be protected "forever." Indian tribes are the only racial group specifically mentioned in the U.S. Constitution, which authorizes Congress to "regulate commerce with foreign nations, and among the several states, and with the Indian tribes."* The exclusive jurisdiction of the federal government in Indian affairs was officially established in the Indian Non-In-

*Article I, Section 8, Clause 3.

tercourse Act of 1790, which voids any tribal land transaction not ratified by Congress.

In the last ten years, with the help of native lawyers and others dedicated to their cause, Indians have been challenging treaty violations. Under the auspices of the Native American Rights Fund (NARF), a Colorado-based nonprofit legal organization, Indians throughout the country have launched a comprehensive litigation campaign to secure and to protect their rights. Until the formation of NARF in 1971, there was no national Indian group comparable to the NAACP Legal Defense Fund, Inc., or the Mexican American Legal Defense and Educational Fund. With Foundation support totaling $3 million and a staff of nineteen lawyers, NARF has represented clients in forty states in about 700 different cases, winning 86 per cent of them. Faced with a tremendous backlog of claims, the fund's lawyers give priority to cases that will protect tribal status and reservation resources (land, water, minerals), ensure compliance with trust and legislative commitments, and contribute to the development of a body of Indian law.

The fund has sued to protect the fishing rights of the Muckleshoot, Squaxin, and other tribes in the State of Washington. It also has brought suit against the Department of the Interior on behalf of the Nevada Paiutes to halt federally authorized diversions of water from the Truckee River (which feeds into Pyramid Lake) to irrigate nearby non-Indian farmlands. Because of water diversion, Pyramid Lake, the Paiutes' main source of income through fishing, has receded eighty feet in twenty years. NARF also is seeking to regain land and to establish a federal trust relationship for the Eastern tribes, particularly the Passamoquoddy Tribe in Maine and the Wamponoag Tribe in Massachusetts. Much of the work in this region is supported by funds from the Lilly Endowment.

NARF has also formed an Indian Education Legal Support Project that represents Indian parents, school boards, and other education groups in their efforts to obtain equal educational access for Indian children and bilingual and bicultural instruction. For example, a 1973 federal court decision in New Mexico *(Natonabah* v. *The Gallup-McKinley Board of Education)* held that there was widespread discrimination against Navajo and Zuni children because they were not receiving a fair share of the district's financial resources. In addition to ordering changes in spending practices, the court found numerous violations of the Johnson-O'Malley Act. As a result of this decision, NARF attorneys were able to negotiate new regulations that reduced the practice of substituting federal funds for local spending, that increased the accountability of school officials, and that gave local Indian communities more control in educational planning.

NARF's growing role in Indian affairs is reflected in the federal government's recent appointment of the fund to be the national Indian legal backup center for the Office of Economic Opportunity's legal services program. NARF attorneys also are serving as task force members with the American Indian Policy Review Commission, which is conducting an extensive review of Indian issues to guide Congress in making policy changes. In addition, the fund provides technical assistance to local Indian organizations and participates in Indian law-related conferences and meetings.

Economic and Community Development

Despite the positive effect of recent legal victories and educational advances, a great many Indians are still poor, unemployed, and live in substandard housing. To surmount these problems, they need to acquire the technical skills and business training necessary to take full advantage of the natural resources on their reservations and the federal funding available to them.

Business Ventures. Indian groups traditionally do not consider agriculture a source of income. Sheep, cattle,

Most of Alaska's Indians, Eskimos, and Aleuts live in scattered, isolated settlements like the village of Allakaket shown here. The Foundation has supported the training of teachers for village schools and the development of bilingual, cross-cultural educational programs.

grain, and other harvests were (and in some cases still are) a means to feed oneself, family, friends, and neighbors. As times changed, knowledge of money management and agricultural techniques has become increasingly important, and the Foundation has supported a number of projects to help those Indians who want to make the transition from traditional methods to more modern and profitable farming, fishing, and marketing practices. For example, the 16.5 million acres of dry range land that make up the Navajo Reservation are used mainly to raise cattle and sheep. To obtain a higher yield from this land, Navajo Community College received grants totaling $260,000 to set up several demonstration projects in land irrigation, range and livestock improvement, and better marketing practices. In one project, students worked with tribal officials and ranchers to evaluate the resources of a 40,000-acre ranch and to develop an overall improvement plan that included cross-fencing and rotating grazing areas.

The Lummi Indians in the State of Washington also benefited from applying modern technology to traditional fishing skills. Some years ago, unable to compete with commercial fishermen, they were on the verge of leasing their Bellington Bay waterfront property to recreational developers, although the revenues gained would hardly have compensated them for losing direct control of their property. Instead, with the help of a local marine biologist, they were able to obtain public funding to develop a salmon and oyster industry based on Japanese aquaculture techniques. This project proved so successful that requests poured in from other tribes who wanted to apply the Lummi's development model to their own reservations. As the demand for experienced advisors grew, an American Indian Development Association was formed. The Foundation-assisted association sends specialists in environmental engineering, power conversion, food production, and other fields to help Indian tribes with a variety of community development projects.

Funds also were given to Oklahomans for Indian Opportunity to provide the base capital for American Indian Investment Opportunities, a Minority Enterprise Small Business Investment Corporation (MESBIC), established in 1972. The new corporation finances urban Indian business ventures that range from a toy factory in California to a data-processing company in Arizona and an office supply manufacturing firm in Montana.

Alaska Native Foundation. Some of the most hopeful signs of Native American economic achievement are found in Alaska. The Alaska Native Claims Act was passed by Congress in 1971 to settle land claims that blocked construction of the Alaska pipeline. The act gave Natives over 40 million acres of federal land (about 11 per cent of the state) and tax-free cash payments of nearly $1 billion. To administer the settlement, the act set up twelve regional and over 200 village corporations. Any U.S. citizen with at least one-quarter Alaskan Native heritage is eligible to become a stockholder and to receive 100 corporate shares of stock. These corporations have brought hope to thousands of poor Natives in small remote villages who survive by fishing and hunting. The corporations' investments are expected to have an impact on many segments of the state's economy, including banking, construction, oil and mineral exploration, hotels, and capital investments.

Over the last four years, with Foundation support totaling $2 million, the Alaska Native Foundation (ANF) has been working to inform Natives of their rights and responsibilities and to implement the act most efficiently and profitably. In addition to providing technical assistance to the regional corporations, ANF has helped develop manuals on accounting, budgeting, land management, and fishing rights. It also puts out a bimonthly journal, *Alaska Native Management Report,* that contains information on native rights, legislative matters, and business ventures of the native corporations. ANF has helped create various professional asso-

Traditional Native arts are being revived at the Visual Arts Center of Alaska through professional training in design, weaving, ceramics, jewelry making, and sculpture in wood, bone, and ivory. The wood carver shown here is one of some three dozen students who spend up to two years in residence at the center.

ciations for Indian land specialists, attorneys, and financial officers and has sponsored an intern program for Regional Native Corporation land managers.

Communications and Culture

In the struggle to preserve their cultural identity and tribal status Indians across the country must know what has happened to them in the past, what is happening now, and what may happen in the future. Yet few channels of communication are open to them. National media coverage of Indian affairs has tended to focus on militant actions such as the highly publicized incidents at Alcatraz and Wounded Knee or on spectacular land claims. Local news events rarely get picked up.

Since 1963 the American Indian Historical Society in San Francisco, founded by a native couple, Rupert and Jeannette Costo, have been attempting to fill this communications gap. With Foundation support totaling $890,000, they have run a variety of activities and publications, including a national Indian newspaper, *Wassaja*. *Wassaja,* which means "let the people know" in the Cahuilla language, reports each month on the success or failure of programs for Indians, the status of ongoing litigation, and news about Natives in cities and on reservations. A recent issue featured stories on a Senate investigation of coercive sterilization of Indians, the indictment of a Navajo Housing Authority director, an exposé of inadequate bilingual programs, and a lively sampling of reader opinion culled from a daily influx of over 200 letters. The society also publishes *The Indian Historian*, a professional quarterly journal; *The Weewish Tree*, a popular children's magazine used in public schools, and *"The American Indian Reader Series,"* a five-volume collection of college textbooks on Indian anthropology, education, literature, history, and current events. The society also has been responsible for establishing an extensive Indian library, an art collection and museum, an internship program for Indian journalism students, the evaluation of textbooks for schools and publishers, and the sponsorship of two convocations on Indian affairs. Many native groups, inspired by the society's activities, have been writing their own historical and cultural accounts. The Wind River Reservation and the Nez Perce Tribe have published books on their tribal legends, and the Navajos are producing works about their political and cultural development, particularly since World War II.

Until recently the general public knew very little about life in rural Alaska and the various Alaskan native cultures knew almost as little about one another. In 1973 the Foundation granted $130,000 to the Center for Northern Educational Research at the University of Alaska to produce four films about local native communities in which the people portrayed could collaborate on content and tone. Thus far, five have been completed—*Tununeremiut* (The People of Tununak), *Atka, an Aleutian Village, At the Time of Whaling,* and *On the Spring Ice* (the last two were blue-ribbon winners in the 1975 and 1976 American Film Festivals). These films are used for teacher training, introductory anthropology courses, and television programs both in and outside the state. Their bilingual dialogue reinforces Alaskan bilingual school programs and helps native children to identify with the positive models depicted. The films also have been successful in breaking down stereotypes about native life.

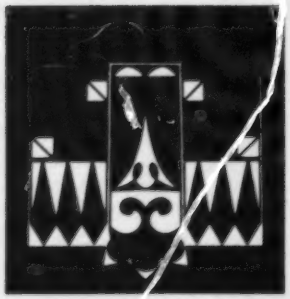
The creative ancestors of Alaska's Natives produced major works of art that are now treasured in collections throughout the world. This art was a normal part of native life and consisted of beautifully carved bowls, masks, and other objects, each with a unique shape and design. These articles all but disappeared in the 1880s, when white traders arrived seeking large quantities of saleable, exotic objects. Today many creative Alaskan Natives have little choice but to grind out tourist souvenirs known as "airport art."

In 1972 the Visual Arts Center of Alaska was established after concerned Alaskans conducted a ten-year campaign to recapture their cultural heritage and to stimulate professional training in the visual arts for creative native talent. The cross-cultural, Anchorage-based center has received grants totaling $450,000 from the Foundation. Native and white artist-teachers, who work there for limited periods, offer instruction in design; printmaking; jewelry and silversmithing; ceramics and weaving, and sculpture in wood, bone, ivory, and stone. About thirty-five students of all ages spend one to two years in residence developing their skills, gaining experience in marketing and other practical matters, and producing a fresh supply of artistic works growing out of an almost abandoned tradition.

One of the largest and oldest collections of American Indian art is held by the Denver Art Museum. Covering virtually every tribal group north of the Mexican border, the collection spans twenty centuries of American Indian history. Under a Foundation grant, the museum is publishing a catalogue featuring the collection's finest examples of tribal art and describing the history and culture of the tribes that produced them.

Support for a training program to help young Native Americans set up a professional native theater went to Americans for Indian Opportunity (Oklahoma) and La Mama Experimental Theater Club (New York). With assistance from Ellen Stewart of La Mama, the Native American Theatre Ensemble developed and performed original works such as a song/dance/mime interpretation of Navajo tribal myths and a dramatization of contemporary Indian life in a Los Angeles ghetto. After national and international tours and two seasons of training at La Mama, the company took up residence in Oklahoma City, nearer to native audiences.

Under the Foundation's individual awards program, an award was given to George Horse Capture, a Gros Ventre Indian, to photograph rare Indian art objects collected in museums in the United States, Canada, and Europe. The resulting slides are housed at the Buffalo Bill Historical Center (Wyoming) and are used for Native American studies programs.



Appendix

Ford Foundation Grants Concerning Native Americans

Educational Opportunities

University of Alaska	
Training teachers for remote rural schools in Alaska (1965)	$ 541,809
International Conference on cross-cultural education in the North (1967, 69-71)	86,666
Support for the Center for Northern Educational Research (1972, 75)	500,000
Alaska school finance study (1975)	25,000
Legal review of regulations governing Alaska Native education (1975)	14,500
University of Arizona	
Graduate program in American Indian studies (1971)	303,737
Bacone College	
Strengthening the college's administrative and fund-raising capabilities (1976)	100,000
Boston University	
Production and distribution of educational films about southwestern American Indians (1973)	99,829
University of California (Los Angeles)	
Graduate program in ethnic studies including American Indian studies (1971)	527,508
University of Cambridge/Scott Polar Research Institute	
International seminars on educational opportunities for minorities in the circumpolar north (1976)	40,000
Center for Community Change	
Southwest leadership development program (1974, 75)	50,000
Dine, Inc.	
Preparing Indians as leaders for schools on Indian reservations (1970)	110,152
Indian Education Training, Inc.	
National Indian leadership training program (1973, 74, 76)	611,578
National Endowment for the Humanities	
Dissertation fellowships on American Indians (1972)	64,000

National Training and Research Center
Leadership development fellowships (1975) 300,000

National Indian Youth Council
Planning staff to work with Indian tribes in educational development (1967) 27,500

Navajo Community College
National Indian leadership training program (1970-72) 773,582

Navajo Tribal Council
Study of the financing and management of Navajo education (1976) 150,159

New Mexico State University
Bilingual educational broadcasting service for Spanish-speaking and Indian populations of the Southwest (1970) 75,000

University of New Mexico
Remedial reading program for American Indian students (1970) 37,687
Navajo reading study and faculty position in Indian teacher education (1971-73) 78,000

Oglala Sioux Community College
Mobile library for the college center (1972) 78,450
Conference and report on American Indian higher education (1975) 7,500

Oklahomans for Indian Opportunity
Curriculum development for OIO youth councils (1970) 54,450

Phelps-Stokes Fund
American Indian higher education consortium (1973) 24,990

Sinte Gleska College Center
Mobile library for the college center (1972) 78,450

Western Interstate Commission for Higher Education
Technical assistance to newly established Indian colleges (1976) 125,000

Fellowship Programs for Native Americans

Upper Division Scholarships
National competition to enable needy minority students who have done well in community colleges to move on to senior institutions (137 Native Americans have received scholarships since 1970) 262,464

Graduate Fellowship Program
For blacks, Mexican Americans, Puerto Ricans, and American Indians (129 awards have gone to Native Americans since 1970) 2,807,674

Ethnic Studies Dissertation Fellowships for Ph.D. Candidates
(41 awards have been made for studies on the subject of Native Americans since the program began in 1970) 153,178

Economic and Community Development

Alaska Native Foundation
Increasing the organizational capacities of the Alaska Federation of Natives (1968) 100,000
Technical assistance to regional and village native corps across the State of Alaska (1971, 73, 74, 76) 1,685,829
Legal and technical assistance to Natives in the selection and withdrawal of land under the Alaska Native Claims Settlement Act (1973) 99,865
Study of twelve regional corporations charged with implementing the Alaska Native Claims Settlement Act (1977) 60,000

American Indian Development Association
Technical assistance in economic and community development for Native American reservations (1974, 75) 160,000

Americans for Indian Opportunity
National Indian technical assistance organization (1970-74) 750,000
Preparation of funding proposals to Federal agencies (1977) 10,000

Amik Association
Seed capital for Canadian Indian economic development ventures (1971) 50,000

Citizens' Crusade Against Poverty
Leadership exchanges between American Indians and New Zealand Maoris (1969) 38,000

National Federation of Settlements and Neighborhood Centers
Conference on settlement housing with representatives of black, Hispanic, and Indian communities (1970) 25,000

Navajo Community College
Demonstration programs in range and livestock improvement and community agricultural education (1971, 73, 75) 410,000

Oklahomans for Indian Opportunity
American Indian MESBIC investment capital and administrative support (1971, 74, 76) 401,483

Pascuayaqui Building Fund
Building materials for a training program in the construction trade and for construction of Yaqui community in Pascua, Arizona (1970) 80,000

Quinault Tribal Council
Resource management project for the Quinault Indian Reservation (1971, 72) 90,400

Legal Challenges

American Indian Lawyer Training Project
To develop a training manual for Indian law students (1975) 1,600

Native American Rights Fund
Litigation activities and program support for activities relating to Indian education (1972, 75, 76) 2,887,000
Documentary film report on the work of the Native American Rights Fund (1975, 77) 48,000

Communications and Culture

University of Alaska
Production of four films by the Center for Northern Educational Research in collaboration with local native communities (1974, 76) 130,000

American Indian Historical Society
Conferences exploring problems and concerns of American Indians (1970, 71) 118,077

Publication and dissemination of Indian educational materials (1972-74) 272,500

Pilot water resource inventory on the Jicarillo Apache reservation (1972) 100,000

Training Indian interns in professional journalism and publishing (1974, 75) 250,000

Publication and distribution of a national Native American newspaper (1976) 150,000

Americans for Indian Opportunity
Training the Native American Indian Theatre Ensemble (1972) 50,000

Bureau of Indian Affairs
Institute of American Indian Arts (1972, 73) 112,534

Center for Arts of Indian America
Visual and performing arts program in predominantly Indian schools in Arizona, New Mexico, and South Dakota (1968) 150,000

Central Council of the Tlingit and Haida Indians
Video communications network throughout Indian villages in southeastern Alaska (1971) 100,000

Denver Art Museum
Publication of a catalogue of the Museum's collection of American Indian Art (1977) 20,000

Indian Education Training, Inc.
Representation of the World Council of

Indigenous Peoples at the U.N. non-governmental organization conference (1976)	2,000
La Mama Experimental Theater Club Training for Native American Theatre Ensemble	25,000
Minneapolis Society of Fine Arts Internships and training associated with an American Indian art exhibit (1972)	10,800
Navajo Community College Publication of two books dealing with the history of the Navajo people from World War II to present (1973)	63,332
Visual Arts Center of Alaska Professional training in the visual arts for Alaska's Native Americans (1974, 75)	450,000
Walker Art Center Internships and training associated with an American Indian art exhibit (1972)	10,437
Whatcom Museum of History and Art Indian craft training program (1970)	9,986
Total	$17,030,706

Photographs: 2, Gene Daniels/Ford Foundation; 6, Peter Bloomer/Arizona Highways; 8, The Native American Rights Fund; 11, Center for Northern Educational Research; 13, Visual Arts Center of Alaska.

Text by Bess Heitner.

BOARD OF TRUSTEES

Alexander Heard, *Chairman of the Board*
Chancellor, Vanderbilt University, Nashville, Tennessee

McGeorge Bundy, *President*

Andrew F. Brimmer
President, Brimmer & Company, Inc., Washington, D.C.

Ralf Dahrendorf
Director, London School of Economics and Political Science, London, England

William H. Donaldson
Dean, School of Organization and Management, Yale University, New Haven, Connecticut

Hedley Donovan
Editor-in-Chief, Time Inc., New York, New York

James R. Ellis
Partner, Preston, Thorgrimson, Ellis, Holman & Fletcher, Seattle, Washington

Nina G. Garsoïan
Dean, The Graduate School, Princeton University, Princeton, New Jersey

Walter A. Haas, Jr.
Chairman of the Board, Levi Strauss & Co., San Francisco, California

Robert S. McNamara
President, International Bank for Reconstruction and Development, Washington, D.C.

Dorothy N. Marshall
Commonwealth Professor, University of Massachusetts, Boston, Massachusetts

J. Irwin Miller
Chairman, Executive and Finance Committee, Cummins Engine Company, Columbus, Indiana

Donald S. Perkins
Chairman of the Board, Jewel Companies, Inc., Chicago, Illinois

Harriet S. Rabb
Assistant Dean for Urban Affairs, Columbia Law School, New York, New York

Soedjatmoko
Jakarta, Indonesia

Edson W. Spencer
President and Chief Executive Officer, Honeywell Inc., Minneapolis, Minnesota

Franklin A. Thomas
Attorney, New York, New York

Glenn E. Watts
President, Communications Workers of America, Washington, D.C.

EXECUTIVE OFFICERS

McGeorge Bundy, *President*
David E. Bell, *Executive Vice President*
Howard R. Dressner, *Vice President and General Counsel*
Jon L. Hagler, *Vice President and Treasurer*
Harold Howe II, *Vice President*
Roger G. Kennedy, *Vice President*
Marshall A. Robinson, *Vice President*
Mitchell Sviridoff, *Vice President*
Arthur D. Trottenberg, *Vice President*